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## ARTISTIC INTERPRETATION OF RELIGIOUS AND EDUCATIONAL ISSUES OF UZBEK POETRY IN THE PERIOD OF INDEPENDENCE (As an example works of A. Aripov, A. Mahkam, and A. Uktam)

**Abstract:** This article analyzes some of the poems Abdulla Aripov, Askar Mahkam, Azam Uktam on the religious and educational issues of the Uzbek poetry in the period of independence.

**Key words:** Uzbek poetry in the period of independence, religious-educational direction, iqtibos, aqd, anafora, takrir.

**Language:** English

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### Introduction

Due to independence, it was paid attention to our sacred religion, traditions, customs and Uzbek literature. While we regard literature as a reflection of life, in this sense, interpretation of religious and educational themes in the new era of Uzbek literature was admitted as a crucial issue. The uniqueness of the poetry of this period can be explained by the reflection of irrelevant themes, the variation in expression, and the changes in the lyrical nature called “me”.

In the process of reviving this artistic mentality, the poems of A. Aripov, A. Makhkam, Sh. Kurbon, A. Uktam, devoted to the religious and enlightenment theme, deserve special attention. The Muhammad (s.a.v) said, 'There is wisdom in poetry.' There is a unique advantage in conveying wise, faithful, Islamic and human concepts through the poem [8,8]. These poets described the kindness, honesty, integrity, trustworthiness and other human qualities in their poems that fascinating to Uzbek poems for hundred years. Indeed, artistic repetitions also helped to elevate the art of poems on the subject of irrelevant and to influence the reader's emotional world.

In poetic speech, artistic repetition plays an important role and observance of the norm takes a solid place in the creation of the artwork from a

particular piece of artwork. It also allows establishing the criteria for repetitive poetry in poetic speech.

### Analysis of Subject Matters

In the work called “Badoyiu-s-sanoyi” (San`at yangiliklari), devoted to the analysis of artistic means, written by Atoullah Mahmud Hussein, valuable comments on the “takrir” recorded as fine spiritual art. The scientist, who has divided the repetition into two types, writes: “In the first type word repeats. In the second type, meaning repeats but not the word, and the repetition of the meaning can be consisted by a private mention [4,30]

In general, it serves to increase the aesthetic appeal of the poet, to enhance the emphasis and meaning, and to fulfill the poet's purpose.

### Research Methodology

The poet Aripov raises the poem's effectiveness by using three repetitions in the poem called “Tavba” in the series “Haj daftari.”

Йўқ, ҳали оламда мавжуддир шафқат,

Йўқ, ҳали тебранар меҳр бешиги.

Тавба қил, тавба қил, тавба қил фақат,

Сенга очик фақат тавба эшиги. [5,212]

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The poet uses the anafora "yo`q, hali" in order to achieve a lively and effective expression of the poem and express any situation. At the end of the poem, the completeness of idea is finished by referring to the words "tavba qil" and "faqat" to reinforce the emphasis.

"When God's servant repents, God will be more pleased than when you lose your camel with your food in the wilderness and then rejoice when you find it. Hadith, which was said by Anas Ibn Molik gives hope to people. Repentance does not only rejoice the sinner but also the God. In our holy religion, the mercy of Allah and the forgiveness of the sins of a repentant person are always made-known. The poet describes this concept by his couplets.

Artistic repetitions increase the expressiveness of poetic speech. It is impossible to imagine the music, rhythm, weight, band of poem and rhyme art without the artistic repetition. Artistic repetition has a profound emotional impact on the heart of the reader. Repetitions, of course, can do only function in close association with the figurative visual means of the poetic language and the elements of poetry[1,431]. Literary critic Boboev divides artistic repetitions into phonetic, lexical, morphological, syntactic repetitions. Anaphora refers to lexical repetitions.

Бир кун Муҳаммадга бердилар савол:  
– Аё, Расулulloҳ, айтиб бер буни.

**Қачон** фоний дунё топгайдир завол,  
**Қачон** содир бўлгай киёмат куни?[5,209]

In this case, the poet tries to increase his sensitivity through the anaphora expressed by the word "qachon". Anaphora (from greek anaphora - forward, upwards) is a repetition of a word or a group of words at the beginning or end of a paragraph, a privy view of the word repetition. The anaphora serves to highlight certain thoughts, feelings, moods, and actions, and, naturally, enhances the delightful of the poem[3,30]

The literary skill of A.Mahkam in the poetic essay called "Ishq", created during the early years of independence, is that the poet has used the artistic repetitions with the aim of increasing the effectiveness of poetic speech. Repetitions have been used twice in the following passages:

**Момо Ҳаво, Момо Ҳаво**

Беҳиштидан қувилгач сўнг

**Зору нолон, зору нолон**

Замин узра ёлғиз қолган

**Момо Ҳаво, Момо Ҳаво [6,30]**

In this poem Poet gives description status of Momo Havo by using repetition "Zoru nolon", and "Momo Havo" "Behishtidan quvilgach" "Zamin uzra yolg`iz qolgan" because of believing in Azozil.

In the poem of Azam Uktam that is called "Savobning katta kkichigi yo`q" (from collection "Sahar vaqti yurak yig`lar") a traveler made trouble

with thirst, suddenly saw a well. Around the well, he saw the dog licking the soil. Traveler understood that dog was also tired and thirsty as him:

Тагин пастга тушиб кетди у.

Олиб чикди маҳси тўла сув.

Сувни ташна итга ичирди,

Аллоҳ унинг айбин кечирди.[7,196]

This work is one of the fard actions of a person who calls himself a Muslim. Because a Muslim is not to be indifferent to this event. The meanings of hadith described in this poem. Abu Huraira reported that when Messenger of Allah said this event,

Companions asked from him: O Messenger of Allah, if we give water to every animal, do we also have goodness?

Messenger of Allah answered: for your every good action, you have a goodness [7,196]. This type of artistic poem called "aqd" (strong connection of two things).

It is based on bringing together the verses of the Qur'an and hadith in poetic works, with partial modifications as required by poetic weight and rhyme. There are different definitions in the text in the sources of classical literature. In particular, Atoullah Hussein considered it a matter of wisdom to place a poem with a minor change in verse, hadith or a well-known source. Hussein al-Walid al-Kassifi believes that it is a matter of reason to bring only the text of the verse and hadith with minor changes to fit the requirements of poetic weight and rhythm[2,428].

Даргоҳингда бойлармас, балки

Сенга тоат-ибодат қилган

Қозонгайдир обрў-эйтибор.[7,211]

A. Uktam's poem called "Talpinaylik qodir egamga" is cited with the words in "your presence, not to those who possess wealth but to do goodness are respected". The Messenger of Allaah after used to say the salaam at the end of each prayer said this blessing. A man named Varrod narrated this information. These verses differ from the verses that written in artistic way **aqd** (strong connection of two things) and mentioned above. Because these verses belong to iqtibos art. Hussein Voiz Koshifi describes the citation as an art of using excerpts from the verses of the Qur'an and hadith without precisely changing it. In his poetic works, Alisher Navoi often refers to the meaning of the verse and the hadith by taking some pieces of them rather than giving fully[2,427].

### Analysis and results

In conclusion, we should point out that the artistic art in the period of independence played a special role in enhancing the vibrancy and effectiveness of expression in the literary interpretation of religious and educational themes in Uzbek poetry. Realizing the goal of the poet, providing the musical and rhythm of the poem is an emotional process that directly related to the art.

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